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Prabodh Chandra Bagchi (1898-1956)

A Model in the Beginnings of Indo-Sinic Buddhist Philology

Akira YUYAMA

Prefatory Note

Early in 1997 I was invited to contribute a paper to a volume in celebration of an eminent Bengali-born savant Prabodh Chandra Bagchi (1898-19.IX.1956) on the occasion of the centenary year of his birth. To my regret, however, my extremely busy schedule at that time prevented me from writing anything. A year after that I was instead asked to send a few lines of appreciative word on his works. I hurriedly wrote a short tribute in praise of this grand savant. I always feel much indebted to such pioneers in the field of modern Indian and Buddhist studies.

In that short notice I placed special emphasis on the background discussing how Bagchi's work on Buddhist culture in India had developed even beyond the boundaries of his country, particularly to Central Asia and China. His wide range of interests lay in cultural aspects of Buddhism all over Asia. Without his teacher Sylvain Lévi, he might have not decided to pursue this line of research work.¹ Bagchi was thus part of the lineage of French scholarship which began with Eugène Burnouf.² After all, the goal is the study of humanities across the globe.

However, my paper may have gone astray. I have since heard no direct information from the organs in question as to whether or not it was published. No reply to my query in this connection has ever reached me from them, and to my knowledge this memorial volume never appeared. I have therefore decided to bring it out here in a totally revised form.

¹ See Louis Renou, "Sylvain Lévi et son œuvre scientifique", *Mémorial Sylvain Lévi* (Paris: Paul Hartmann, 1937), p. XXXVI. This article was originally published in the *Journal Asiatique*, CCXXVIII (1936), p. 1-59. — cf. *infra* n. 41!

One may now consult Gauranga Gopal Sengupta, *Indology and its Eminent Western Savants* (*Collection of Biographies of Western Indologists*). With a foreword by the late A. L. Basham (Calcutta: Punthi-Pustak, 1996), esp. p. 213-215.

² Cf. Akira YUYAMA, *Eugène Burnouf: The Background to his Research into the Lotus Sutra* (= *Bibliotheca Philologica et Philosophica Buddhica*, III) (Tokyo: International Research Institute for Advanced Buddhism, Soka University, 2000), xiv, 192 pages: see esp. p. 40f.: §5.2.0 end, also p. 23f.: §3.4.1 end.

— *Since the appearance of my book on Burnouf I have been feeling rather ashamed at having committed too many typos in addition to my careless omission of a number of works in the "Reference" section. I was rushing to bring it out in fixed time and had thus no time left to revise the composition. Although this seems like crying over spilt milk, I am sincerely hoping to write a short revisional paper within a few years, if at all possible. In the meantime, more information of a relevant topic may be available on request, if any.*

Bagchi in his Motherland

It is a matter of pleasure for me to write a brief remark in appreciation of Prabodh Chandra Bagchi, a scholar of international reputation in the field of Buddhist studies. I believe that he is to be remembered as a scholar who developed a fresh approach to the relevant fields of study. However, it is impossible to describe him and his work within the limited space. I will therefore confine myself to taking a brief glimpse at his scientific activities, which he carried out on an international scale. This grand savant has left a vast range of academic achievements for the world of knowledge during his regrettably short lifetime. If he had lived a few more decades he must have benefited us even more.

In his motherland he was not just an extraordinarily distinguished scholar but also thoroughly amiable to anyone who had direct or indirect contact with him. Those fortunate students, friends and colleagues were innumerable, though many more have now lost their chance to meet him or work with him in person.

Through his writings, however, Prabodh Chandra Bagchi still benefits immensely those who are engaged in related fields of study. I am no exception. He has fostered a great many brilliant scholars both at home and abroad. Indeed, there were scholars senior to him, who have derived great advantage from him and who regard him with real adoration, for example, Suniti Kumar Chatterji (1890-1977).³ Bagchi's shorter writings have fortunately been brought out in a book together with an index.⁴ One can witness the wide range of his interest. A number of his articles are written with full reference to Chinese source materials.

Bagchi's Scope beyond the Subcontinent

V. Raghavan (1908-1979) remarked in a small booklet published on the occasion of the XXVI International Congress of Orientalists held in New Delhi in 1964: "One of the drawbacks of Indian Indology in the past has also been lack of exploitative original work in regions outside the country, i.e. in Greater

³ See Suniti Kumar Chatterji, "In Memoriam - Prabodh Chandra Bagchi (1898-1956)", *Indian Linguistics - Bagchi Memorial Volume*, by Members of the Faculty of the Schools of Linguistics, Deccan College, Poona, jointly with Linguistic Society of India (Published by the Linguistic Society of India, 1957), p. 1-11, 1 frontisp. (photo) (written Calcutta, 20.VII.1957). — cf. next note.

⁴ Prabodh Chandra Bagchi, *Indological Studies: A Collection of Essays* (Santiniketan: Visva-Bharati Research Publications Committee, 1982), xxi, 523 p., 1 portr.-frontisp. ["Index", p. 501-523]. — In it is reprinted Chatterji's tribute, p. ix-xxi.

Indian regions.”⁵ I would say that Prabodh Chandra Bagchi was a notable exception. In order to seek for the wonder that was India he tried to search for it not only within India but also beyond her boundaries.

On his second trip to the East, Sylvain Lévi (28.III.1863-30.X.1935) arrived at Santiniketan in the month of November 1921 at the invitation of Rabindranath Tagore (1861-1941) upon the foundation of the International University on 22 December. Lévi then deeply and richly influenced Bagchi.

This well-known but beautiful story begins here. Following Lévi's earnest advice Prabodh Chandra Bagchi travelled extensively, and was consequently able to bring out much fruitful research. Prabodh's personal affection for his teacher was solidly planted when he accompanied Lévi to Nepal in 1922. It is enviable to see Madame Lévi describe him in her journal.⁶

Sylvain Lévi sent Prabodh Chandra Bagchi to so-called Indianized South-east Asia. Hanoi was a world-renowned centre for such studies under the eminent directorship of Louis Finot (1864-1935), followed by George Cœdès (1886-1969),⁷ and the competent scientific patronage of Sylvain Lévi.⁸ Prabodh Chandra Bagchi doubtlessly got acquainted with a number of leading scholars there and became a pioneer in this field in India.

⁵ V. Raghavan, *Indological Studies in India* (Delhi-Patna-Varanasi: Motilal Banarsidass, 1964), p. 32.

⁶ D. Sylvain-Lévi, *Dans l'Inde (de Ceylan au Népal)* (Paris: F. Rieder et C^{ie}, 1926), esp. p. 114 et suiv. Later on in her diary she refers to him familiarly as Prabodh and mentions that he was going to follow his master to study for two years in Europe after one year in Hanoi (*ibid.*, p. 168).

Both M. et M^{me} Sylvain Lévi must have enjoyed their trip to the East. A rare photo of the couple in Indian costume taken in 1922 at Santiniketan is found in a booklet: *Université de Paris - Institut de Civilisation Indienne 1933-1935*, p. 22.

⁷ Cf. George Cœdès, *Histoire Ancienne des États Hindouisés d'Extrême-Orient* (Hanoi: Imprimerie d'Extrême-Orient, 1944), VIII, 366 p. (incl. 2 tables & 5 cartes); Nouvelle édition revue et mise à jour par G. Cœdès (Paris: Boccard, 1964), 494 p., tables & cartes; G. Cœdès, *The Indianized States of Southeast Asia*, edited by Walter F. Vella & translated by Susan Brown Cowing (Canberra: Australian National University Press, 1975), xxi, 403 p., maps & tables.

Also G. Cœdès, *Les peuples de la péninsule indochinoise: histoire - civilisation* (= *Collection Sigma*, II) (Paris: Dunod, 1962), 228 p., 1 carte, XVI pl.; G. Cœdès, *The Making of South East Asia*, translated by H. M. Wright (London: Routledge & Kegan Paul, 1966, repr. 1967 / Paperback ed.: Berkeley-Los Angeles-London: University of California Press, 1983), xvii, 268 p.

Cf. Jean Filliozat, "Notice sur la vie et les travaux de M. George Cœdès", *Bulletin de l'École Française d'Extrême-Orient*, LVII (1970), p. 1-24, 1 portr.-frontisp. ["Publications", p. 10-24].

⁸ Cf. e.g. G. Cœdès, "In Memoriam", *Bulletin de l'École Française d'Extrême-Orient*, XXXV (1936), p. 507-515 [= Extrait du BEFEO, 9 p.]; Victor Goloubew, "Louis Finot / Sylvain Lévi et l'Indochine", *ibid.*, p. 515-550 (et Pl. LXXIX) / p. 551-574 (et Pl. LXXX) [= Extrait, p. 9-44 / p. 45-68].

He further visited Japan in order to observe her Buddhist studies and seek for research materials. His master taught him the importance of the materials preserved in Japan and of the studies as well as the living religion observed there. On his first visit to Japan in 1897 Sylvain Lévi discovered much source material of great interest to him.⁹ In Tokyo later on Lévi established an intimate contact with his Japanese colleagues. In the meantime the Maison Franco-Japonaise was founded with the generous patronage of the then French Ambassador, as well as the dramatist and poet, Paul Louis Charles Claudel (1868-1955) and his Japanese counterpart the business tycoon Eiichi SHIBUSAWA (澁澤榮一青淵: 1840-1931). In September 1926 Sylvain Lévi arrived in Tokyo to take up an appointment as the founding director of the Maison (1926-1928).¹⁰ Strictly speaking, its establishment was legally approved in March 1924, and it was inaugurated in December 1924. Immediately after his arrival in Japan, Sylvain Lévi began to collect materials for the study of Buddhism in Japan. This must have become an indispensable guidebook for later students of Buddhism.¹¹

Incidentally, around that time a number of distinguished French scholars spent their youth in the East. Among many others it may be noted here that early in 1926 Alfred C. A. Foucher (1865-1952) came to Tokyo. Paul Demiéville (1894-1979) resided in Hanoi (1919-1924), Amoy (1924-1926) and Tokyo (1926-1931). Their base of academic activities was the Maison,¹² from which the first fascicle of an indispensable work *Hôbôgirin* appeared in 1929 under the direction of Sylvain Lévi and Junjirô TAKAKUSU (高楠順次郎: 1866-1945) and the editorship in chief of Paul Demiéville.¹³ For any serious scholar

⁹ See "Rapport de M. Sylvain Lévi sur sa mission dans l'Inde et au Japon", *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres* (Paris 1899), p. 71-92 = *Mémorial Sylvain Lévi* (Paris: Paul Hartmann, 1937), p. 237-270.

¹⁰ See *Bulletin de la Maison Franco-Japonaise*, VIII, 2-4 (Année 1936) (Paris: Paul Geuthner - Tokyo: Mitsukoshi, 1937), Première partie, p. 17-62: "Sylvain Lévi et son œuvre"; *Hommage à Sylvain Lévi pour le centenaire de sa naissance* (Paris: E. de Boccard, 1964).

¹¹ Sylvain Lévi, "Matériaux japonais pour l'étude du bouddhisme", *Bulletin de la Maison Franco-Japonaise*, Série française, No. 1 (Tokyo 1927), p. 1-63 (whole number); a portion of this article "Inventaire des sectes bouddhiques japonaises" (p. 25-54) is to be found in: *Mémorial Sylvain Lévi*, p. 319-340.

¹² Paul Demiéville, "Nécrologie — Alfred Foucher (1865-1952), René Grousset (1885-1952), Jules Bloch (1880-1953)", *T'oung Pao*, série II, vol. XLII (1954), p. 406-411, 411-415, 415-417. — see p. 407 on Foucher and the inauguration of the Maison.

¹³ 法寶義林/*Hôbôgirin*: *Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, publié sous le haut patronage de l'Académie Impériale du Japon, I: *A-Bombai* (Tôkyô: Maison Franco-Japonaise, 1929), 96 p. (incl. 41 figs.), VIII pl. + "Supplément au premier fascicule", I, XV p.

in the field of Buddhist studies must no doubt be indebted to its annexed volume. It is not just a table of contents of the *Taishō Issaikyō* (大正新脩大藏經) but is full of useful information of Indo-Sinic as well as Sino-Japanese Buddhist literature.¹⁴

Needless to say, Sylvain Lévi must have constantly stimulated Prabodh Chandra Bagchi through his elaborate and elegant writings. Lévi had made a distinguished contribution not only in academic works but also for the benefit of the general public and students. And it was exactly around this period that Lévi brought out a collection of six essayistic but serious articles on India and its outer world in book form.¹⁵ This book includes an address delivered in English at the University of Dacca on 4 February 1922. I wonder if Bagchi had a chance to hear it.¹⁶

Bagchi and China

Soon after his return home from Paris he brought out an ambitious book on the relation between India and China. At the very beginning of the "Foreword" to this book,¹⁷ he quotes his teacher's word seriously. Since I believe that it is the starting point of his studies, I would like to quote it here in full:

"In concluding one of his thought-provoking essays of *L'Inde et le Monde*, Professor Sylvain Lévi says, 'In the great movement of exchange, which constitutes from time immemorial, the organic life of the whole of mankind, India has largely given as she has largely received. We may, being carried away by our prejudice, exalt or deprecate her role; but her role she has played like the rest of the world with the rest of the world. If nature and laws have tried their best to isolate her, thereby her part has only become a specially important one; each group, race or nation in its acts as in its thoughts, in its conscience as in its instincts, is related to the whole of humanity.'

"But we Indians, ignore too much that India has played her role *like* the rest of the world *with* the rest of the world. The isolation in which India is living to-day, shut up from the rest of Asia and her general movements, is a forced isolation of her evil days. She has got to break once more the colossal barriers around her and to come in close touch with the outside world on a basis of equality." (Bagchi, *op.cit.*, p. 1).

¹⁴ *Fascicule annexe: Tables du Taishō Issaikyō* (1932), (I), II, 202 p.; Édition révisée et augmentée par Hubert Durt et Anna Seidel (Paris-Tokyo 1978), (v), 372 p.

¹⁵ Cf. e.g. Sylvain Lévi, *L'Inde et le Monde* (Paris: Librairie Ancienne Honoré Champion: Librairie de la Société de l'Histoire de France et de la Société des Anciens Textes, 1926), 177 p. — cf. "L'œuvre complet de Sylvain LÉVI", *Bibliographie bouddhique*, VII-VIII: 1934-1936 (1937), p. 27b: No. 276.

¹⁶ Lévi, "Eastern humanism", *op.cit.*, p. 155-175.

¹⁷ Prabodh Chandra Bagchi, *India and China* (= *Greater India Society Bulletin*, II) (Calcutta: Abinash Chandra Sarkar at the Prabasi Press, January-February 1927), 42 p.

Bagchi absorbed a great deal of French scholarship. He was always an ardent and beloved teacher at home. As I have demonstrated it in my recent book on Eugène Burnouf, humanism is the keyword to understand the French scholarship in Buddhist studies, or Asian studies as a whole. Throughout his book Sylavin Lévi carries out his idea with humanism. Bagchi cited Lévi's words in his translation. The original runs at the end of Chapter I "L'Inde et le Monde" of his renowned book:

"... Dans cet immense mouvement d'échanges qui constitue de temps immémorial la vie organique de l'espèce humaine, l'Inde a largement donné comme elle a largement reçu. On peut, au gré des passions, exalter ou déprécier son rôle; mais son rôle, elle l'a joué comme le reste du monde, avec le reste du monde. Si la nature et les lois ensemble ont tout fait pour l'isoler, son cas n'en prend qu'une valeur plus décisive: chaque groupe, race ou nation est dans ses actes comme dans sa pensée, dans sa conscience comme dans ses instincts, solidaire de toute l'espèce humaine." (Lévi, *op.cit.*, p. 21).

Later on Bagchi seems to have elaborately revised and enlarged his book in question in 1945¹⁸ and 1950/1951.¹⁹ Bagchi loved things Chinese. He dedicated this book "To Friends in China — To show that we are not forgetful. The road is long, so do not mind the smallness of the present. We wish you may accept it.": 『示不空心／路遠莫怪其少／願頌』 (*op.cit.*, p. iii).

Incidentally, it is of great interest that a Chinese grand savant Chi Hsien-lin (季羨林: 06.VIII.1911-) mastered many classical languages and achieved western methodology during his stay at Göttingen from September 1935 to October 1945. He returned to his home country in the spring of 1946 via Switzerland, France, Vietnam and Hong Kong and in autumn of the same year he was appointed to the chair of Oriental languages at the University of Peking. Since then he has contributed a great deal in the field of Indo-European, Indological and Buddhist studies. He is a scholar who has developed a fresh approach to the related fields of study in China. Chi Hsien-lin has absorbed much on German methodology and digested it onto his soil. He has then promoted the digestion of his many students.

At the same time he has always shown his keen interest in the cultural relations between China and India. Chi has brought out a number of important works on the relevant topics. It is impossible to describe him and his achieve-

¹⁸ Unfortunately, I have not yet been able to see his *India and China* (Calcutta: China Press Ltd., 1945), 240 p. — cf. Nalinaksha Dutt, *Indian Historical Quarterly*, XXI (1945), p. 151f.

¹⁹ Prabodh Chandra Bagchi, *India and China. A Thousand Years of Cultural Relations*. 2nd ed., revised and enlarged (Bombay: Hind Kitabs, 1950 / New York: Philosophical Society, 1951), viii, 234 p., 1 folded map (frontisp.).

ments in brief.²⁰ He treats every topic meticulously in linguistic and historical perspective.²¹ It is fortunate that all of his important papers have appeared in a series of various collections. In 1982 Chi brought out a collection of his philological works.²² which contains his hitherto unpublished dissertation on the conjugation of the finite verb in the *Mahāvastu-Avadāna* submitted to the University of Göttingen in 1941. During this period he spelt his name as Dschi Hiän-lin.²³ It is followed by a number of his collected papers, many of them being in duplicate.²⁴

It may not be an accidental coincidence that Prabodh Chandra Bagchi was guest professor at the University of Peking in 1947-1948 (as will be mentioned below). Chi loves things Indian. He has often visited India and made careful but affectionate observations.²⁵ Being a well-known writer in prose and poetry, Chi has written hundreds of essays.²⁶

Sylvain Lévi had always tried to make the humanistic approach in the nucleus of his writing. I believe that this has been the essential tradition of

²⁰ A detailed biographical sketch and a list of his publications can be found in: 季羨林教授八十華誕紀念論文集(上)/*Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of His 80th Birthday*, I (南昌·江西人民出版社, 1990); 李鐸, “季羨林教授年譜與譯著目錄”, p. 1-7 (年譜: up to 1990), p. 8-35 (譯著目錄: 1929-1991); 錢文忠, “季羨林教授學述”, p. 37-43.

An Arabist Ts'ai Tê-kuei by name has recently published a voluminous biographical work on Chi Hsien-lin: 蔡德貴, 季羨林傳 (太原·山西古籍出版社, 1998), ii, 13, 836 p., 6-page frontisp. (including many photos in colour).

²¹ To my knowledge at hand, his first collected papers on the relevant topics appeared in 1957: 季羨林, 中印文化關係論叢 (北京·人民出版社, 1957), (iii), 202 p. Since then quite a few were published, i.e. in 1982, 1990, 1991.

²² 印度古代語言論集 · *Selected Papers on the Languages of Ancient India* · *Ausgewählte kleine Schriften zur altindischen Philologie* (北京·中国社会科学出版社, 1982), (vii), 438 p.

²³ Dschi Hiän-lin, “Die Konjugation des finiten Verbums in den Gāthās des Mahāvastu”, *op.cit.*, p. 1-132 [originally: III + 118 pages]. — cf. J. W. de Jong, *Bibliographie bouddhique*, XXIV-XXVII: 1950-1954 (Paris 1958), No. 476: “Thèse de Göttingen non-imprimée”.

Cf. A. Yuyama, “A Bibliography of the *Mahāvastu-Avadāna*”, *Indo-Iranian Journal*, XI (The Hague 1968), p. 16: §B.1. Further Klaus Ludwig Janert, *Verzeichnis indienkundlicher Hochschulschriften: Deutschland – Österreich – Schweiz* (Wiesbaden: Otto Harrassowitz, 1961), esp. p. 60: No. 865 Dschi, Hiän-lin (*Shiann-lin Jih*).

²⁴ S 季羨林學術論著自選集 (北京·北京師範學院出版社, 1991), (vi), 2, 14, 675 p., 1 portr.-frontisp./季羨林佛教學術論文集 (= 中華佛學研究所論叢, IV) (臺北·東初出版社, 1995), (i), 8, 2, 2, 512 p. (photo on cover/title pages)/中国社会科学院学者文選 · *Selected Works of the Scholars in the Chinese Academy of Social Sciences*: 季羨林集 (北京·中国社会科学出版社, 2000), (v), 2, 2, 403 p.

²⁵ See e.g. a nice pocketbook: 季羨林, 天竺心影 (天津·百花文芸出版社, 1980), (ii), 2, 126 p.

²⁶ His interesting essays are to be found in: 季羨林學術文化隨筆 (= 二十世紀中国學術文化隨筆大系) (北京·中国青年出版社, 1996), VI, 300 p. And his complete works in prose appeared recently in four volumes: 季羨林散文全編 (河北省高碑店·中国廣播電視出版社, 1999).

French scholarship in Indian and Buddhist studies since the foundation of Buddhist philology and of research into the cultural history of Buddhism by Eugène Burnouf (12.VIII.1801-28.V.1852).

Bagchi and French Scholarship

Bagchi can not have ignored Lévi's wide knowledge of Indo-Asian linguistics.²⁷ As mentioned above, during his first tour to Japan in 1897-1898 Lévi uncovered a number of important works. Among them were two Indo-Sinic dictionaries compiled in China and now lost there, but preserved only in Japan in blockprint. Prabodh Chandra Bagchi edited them with utmost care.²⁸ However, printing wood blocks have often been sold and bought by dealers. And characters can sometimes be inlaid in the printing wood. A blockprint may be slightly different from others. It is not exactly clear to me which printing Bagchi had really used.²⁹ It is now eagerly hoped that a new critical edition will be prepared with more materials available now.³⁰

In any case, he then dedicated the volumes to the memory of his teacher at Calcutta, Sir Asutosh Mookherjee (1864-1924), as the first Indian organizer of scientific works: "À la mémoire / de / SIR ASUTOSH MOOKERJEE / le / premier organisateur / des travaux / scientifiques dans l'Inde" (Bagchi, *op.cit.*, II, p. (v)).³¹ Indeed, it was Sir Asutosh, who had sent him to Visva-Bharati, where he met his beloved lifelong master Sylvain Lévi. All those who have teachers or who are teachers of others cherish Sylvain Lévi's name. In fact, Bagchi calls him "mon cher Guru Monsieur Sylvain Lévi".

²⁷ Cf. e.g. Jules Bloch, *Sylvain Lévi et la linguistique indienne. Leçon inaugurale lue au Collège de France le 13 avril 1937* (Paris: Adrien-Maisonneuve, 1927), 30 p. — Bloch read his inaugural lecture at the time when he succeeded to the chair of Sanskrit language and literature held by Lévi until his death (1894-1935).

²⁸ Prabodh Chandra Bagchi, *Deux lexiques sanskrit-chinois*, I-II (= *Sino-Indica: Publications de l'Université de Calcutta*, II-III) (Paris: Librairie Orientaliste Paul Geuthner, 1929-1937), (iii), 336 p.; (v), ii, 337-544 p.

²⁹ Bagchi, *op.cit.*, II (1937), p. 339 cum n. 1. Cf. "Rapport de M. Sylvain Lévi sur sa mission dans l'Inde et au Japon", *Mémorial Sylvain Lévi* (1937), p. 267.

³⁰ A. Yuyama, "Toward a New Edition of the *Fan-yü Tsa-ming* of Li-yen", *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*, edited by Jonathan A. Silk (= *Studies in the Buddhist Tradition*, edited by Luis O. Gómez at the University of Michigan, Ann Arbor) (Honolulu: University of Hawai'i Press, 2000), p. 397-411.

³¹ On Sir Asutosh see e.g. A. P. Das Gupta, *Asutosh Mukherjee* (= *National Biography Series*) (New Delhi: National Book Trust, 1973), (xii), 179 p.

Cf. further Jay Gopal Banerjee, "Sir Asutosh Mookerjee: His Life and Work", *Sir Asutosh Memorial Volume*, I (Published by J. N. Samaddap, Patna, 1926), p. iii-xiv.

Prabodh Chandra Bagchi's wide range of research work was brushed up under the efficient guidance of Sylvain Lévi in Paris for the period between 1923 and 1926. It was also in Paris, where Prabodh was fortunate enough to learn a great deal from various eminent scholars such as Antoine Meillet (1866-1936), Paul Pelliot (1878-1945), Jules Bloch (1880-1953), Henri Maspero (1883-1945) among many others. In connection with his work beyond the Indian boundaries Bagchi must have been influenced by Henri Cordier (1849-1925)³² as well as René Grousset (1885-1952).³³ It was there, I believe, that he firmly attained the western methodology. In carrying out his research work he carefully consulted the first and second source materials written in both eastern and western languages either classical or modern. This is evident from reading his publications.

No one would deny Henri Cordier's remarkable contribution to Asian geography and history as well as his bibliographical works. It may therefore be interesting to know of his whole private library collection, which is now kept in the famed library named Shidō Bunko at Keio University in Tokyo (since 1975). It was formerly in the possession of Lord Moritatsu HOSOKAWA (細川護立: 1883-1970) of Kumamoto, who bought it at an auction during his stay in Europe. A scholar's library collection tells many stories of scientific researches by itself. It is a library of about 5,000 books.³⁴

After the death of René Grousset a grand exhibition was organized in his honour in collaboration with a great number of scholars, collectors and museums throughout the world. Japanese specialists also lent their helping hands. Its wide range of coverage in Eurasia itself shows a vivid account of his scholarship and familiarity among the people.³⁵

In Paris Bagchi had fostered friendships with others who were there, even from the farthest east. Immediately after his return to India Bagchi began to

³² Cf. e.g. *Bibliographie des Œuvres de Henri Cordier, Membre de l'Institut, publiée à l'occasion du 75^e anniversaire de sa naissance* (Paris: Paul Geuthner, 1924), VIII, 151 p., 1 portrait-frontisp.

³³ Cf. e.g. *La vie et l'œuvre de René Grousset (= France-Asie: Revue mensuelle de culture et de synthèse franco-asiatique, 8^e année: 88-89 / tome IX: sept.-oct. 1953)*, VII, 761-934 p., 1 portr.-frontisp. et 1 facsimilé page.

³⁴ コルディエ文庫分類目録 / *A Classified Catalogue of Books of the Henri Cordier Collection* (慶應義塾大学附属研究所・斯道文庫 / Shido-Bunko: Institute of Oriental Classics, Keio University, Tokyo), (i), 16, 1, 147 p., 2-plate frontisp. (portrait & photos of books).

³⁵ Ville de Paris – Musée Cernuschi: *La découverte de l'Asie – Hommage à René Grousset: L'exposition: Découverte de l'Asie a été organisée par la Ville de Paris pour rendre hommage à l'œuvre de celui qui a le plus contribué à faire connaître en Occident les cultures asiatiques à René Grousset de l'Académie Française, Conservateur en Chef du Musée Guimet, Conservateur du Musée Cernuschi 1885-1952. ... (1954)*, X, 157 p., XXXII planches (plus 8-page corrigenda et addenda).

bring out his detailed work on the Chinese Buddhist canon. He inaugurated the new series in Calcutta.³⁶ Incidentally, I cannot but help feeling I am living in a completely different age, when I think of those days in which Stanislas Julien (1799-1873) was producing a number of important works out of the canonical literature in Chinese without having a complete set of the Tripiṭaka!

His rich international background often explains the quality of his research work. The book of outstanding value published immediately before his death is another example. The core of this work is a series of lectures he delivered in Calcutta as Hem Chandra Basu Mallick Professor of Indian History from 1949 to 1951. It is a work based upon a wide range of his well-documented knowledge. He turns his keen eyes and his profound and fresh insight, as always, to the relation of these studies to India, as the title gives eloquent proof.³⁷ It is a pity, therefore, that Prabodh Chandra Bagchi has given no detailed reference to his arguments. Once again Sylvain Lévi must have been his initiator in this respect. The Guru had shown him the path to the goal.³⁸

Among many others Sylvain Lévi knew about the importance of Jain studies from Chinese source materials. It may well be worthwhile to mention here that Lévi seems to have encouraged Bagchi to take up Jain studies from this angle. Lévi writes about it in one of his many letters addressed to a famed Jain scholar.³⁹

Sino-Indian Scholarly Friendship

He was not just a scholar who worked on ancient India and China, but also a bridge between the ancient world and the modern. In connection with his studies on Sino-Indian relations from historical perspectives, mention must

³⁶ Prabodh Chandra Bagchi, *Le canon bouddhique en Chine: Les traducteurs et les traductions*, I-II (= *Sino-Indica: Publications de l'Université de Calcutta*, I et IV) (Paris: Paul Geuthner, 1927-1938), (iii), LII, 436 p.; (v), 437-744 p.

³⁷ Prabodh Chandra Bagchi, *India and Central Asia* (Calcutta: National Council of Education, Bengal / Printed at Santiniketan, 1955), (vii), 185 p., 1 folded map.

³⁸ See e.g. Sylvain Lévi, "Central Asian Studies", *Journal of the Royal Asiatic Society*, October 1914, Article No. XXVII, p. 953-963 (abstract of his paper read 16 June 1914). Bagchi may have missed this in his otherwise useful comprehensive "Bibliography", *op.cit.*, p.162-163.

³⁹ *Letters to Vijayendra Suri*. Published with an introduction by Raghu Vira (Bombay: Yashodharma Mandir - London: Arthur Probsthain, 1960), p. 151: "... Jainism requires a well trained Chinese Scholar. I hope that my new student P. C. Bagchi who is sailing back to India next June and who is good in Chinese and Tibetan will be of help on that side. ...".

be made of his appointment as the first visiting professor of Indian history and culture at the University of Peking. The Government of India accredited this position from 1947 to the next year. There he was intimately acquainted with the then President of Peking University, Dr. Hu Shih 胡適 (1891-1962), one of the most prominent scholars at the time. It was in that university that a number of young and promising scholars of Indology were seriously working immediately after the World War II. In this connection it is indeed fortunate to see Jan Yün-hua at McMaster University in Hamilton, who has brought out a stimulating article (in Chinese).⁴⁰

If one carefully compares the works both of Sylvain Lévi and Prabodh Chandra Bagchi, it is clear that the influence may not just be one-way.⁴¹ But it is really beautiful and admirable to see how much Prabodh Chandra looked up to Lévi as his great role. Though briefly, he expresses his sentiment in his obituary.⁴²

After joining Visva-Bharati in 1945 he fostered a number of disciplines and disciples. He was elected Vice-Chancellor in 1954, when everyone had expected him to facilitate the work of students pursuing Chinese and Japanese studies in particular. His untimely death is still lamented by all serious scholars throughout the world.

If Bagchi had lived longer, he might have corrected the direction of what is called a “restoration” of Indic texts from their corresponding Chinese and/or Tibetan versions. I am very opposed to such projects.⁴³

Afterword in Short

In short, I have tried to place special emphasis upon the importance of international scientific intercourse and mutual understandings among academics.

⁴⁰ Jan Yün-hua (冉雲華), “胡適與印度友人師覺月／Dr. Hu Shih and His Indian Friend - Dr. P. C. Bagchi”, *Chung-Hwa Buddhist Journal* (中華佛學學報), No. 6 (Taipei, July 1993), p. 263-278 (‘English summary’ on p. 278). Jan has added a useful list: ‘A Bibliography of Dr. P. C. Bagchi’s Works’ on p. 272-277. — Jan seems to have taken it from Sarkar (cf. *infra* n. 44). The works written by Bagchi in Bengali have regrettably been omitted.

⁴¹ For Lévi’s publications see Maurice Maschino et Nadine Stchoupak, “Rétrospective: L’œuvre complet de Sylvain Lévi”, *Bibliographie bouddhique*, VII-VIII (1934-1936) (Paris: Adrien-Maisonneuve, 1937), p. 1-64. — cf. also *supra* n. 1!

⁴² Prabodh Chandra Bagchi, “Obituary Notice — Sylvain Lévi”, *Indian Historical Quarterly*, XII, 1 (March 1936), p. 177-186 (‘List of Works’, p. 180-186).

⁴³ Cf. A. Yuyama, “Restoration – Translation – Emendation: Along the Way to Revisit the *Vimalakīrti-nirdeśa* Cited by Kamalaśīla in his *Bhāvanākrama* III”, *Festschrift Sodō MORI* (Hamamatsu, in press).

Bagchi was undoubtedly an illustrious example in this regard. Therefore, I deeply lament for his premature death. It is the duty of the following generations to further promote his profound achievements in striving towards the goal of greater human knowledge. It is after all the globalization of the real humanities, not the cultural monopolization under the multiplicity of civilizations.

Finally, Professor Kalyan Kumar Sarkar at Windsor in Canada, one of the most distinguished among Prabodh Chandra Bagchi's students, was the author of a nice booklet offering a warm, if rather brief description of his teacher.⁴⁴ He afterwards also wrote a tribute to his teacher containing a condensed description of works by Bagchi.⁴⁵ In this connection it may be worth quoting some short obituaries of Prabodh Chandra Bagchi.⁴⁶

⁴⁴ *Prabodh Chandra Bagchi*, published with a Foreword by Lila Majumdar (on 22 December 1956) (Printed by Ranajit Kumar Dutta at Nabasakti Press in Calcutta), 25 pages: "Dr. P. C. Bagchi - A Short Sketch", p. 3-9; "Dr. P. C. Bagchi and Research Studies in Visva-Bharati", p. 10-14; "Important Events in Dr. P. C. Bagchi's Life (1898-1956)", p. 15f.; "A Bibliography of Dr. P. C. Bagchi's Works", p. 15-25. — cf. *supra* n. 40.

⁴⁵ Kalyan Kumar Sarkar, "Hommage au Professeur Prabodh Chandra Bagchi", *France-Asie: Revue mensuelle de culture et de synthèse franco-asiatique*, 13^e Année: n° 144 / Tome XV (Saigon 1958), p. 207-209. — Incidentally, it may interest some colleagues to see a subtitle "Pour le 2500^e anniversaire du «Parinirvana» du Bouddha" in the list of contents of this issue.

⁴⁶ V. Raghavan in the *Journal of Oriental Research*, XXV: 1955-1956 (Madras-Mylapore: Kuppuswami Sastri Research Institute, 1957), p. 97; and anonymously in *The Modern Review*, LXXXIX, 3 (Calcutta 1956), p. 186. *Annals of the Bhandarkar Oriental Research Institute*, edited by R. N. Dandekar, XXXVI: 1955 (Poona 1956), p. 381.